The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER | No. 6219 | Saturday, September 16th, 1961 | Price 4d.

SON OF MAN

THE number of biographies of Jesus must now be nearly beyond computation. They are written in one form or another nearly every year. The sources upon which they are based, by comparison with sources for other biographies, are exiguous. They are to be found with any degree of importance only in the Gospels; and if the Gospel of St. John be regarded as of only tentative historical value, then only in the first three Gospels. It is generally agreed (except in Catholicism) that the Gospels of Matthew and Luke are primarily based upon the Gospel of Mark. This leaves the Markan Gospel as practically the only source for the life of Jesus plus added material to be found in Matthew and Luke. With circumspection the Gospel of John can be used also, with further interest from Paul's Epistles and the book of Acts. This is precious small material upon which to write a life of Jesus. Yet year after year new lives come out, and some of them are produced after a lifetime of learning.

The truth of the matter is that the life of Jesus must be understood through contemporary knowledge. That is always changing, and hence the need to have new interpretations of his life, or new supports and conjectures for the traditional picture; that—and the need for many men to find the meaning of their own lives in the always enigmatic figure of the Gospels.

A biography of Jesus

A new life has just been published. It is by Mr. Leslie Paul (*Son of Man*, Hodder and Stoughton; 21/-). Mr. Paul is in danger of acquiring fame as the author of the phrase "Angry Young Man". This was the title of an autobiography of his published in 1951. It was a remarkable book. It described his progression from a sensitive disturbed agnosticism into the faith *of* the Church of England. The first post-war angry young man did not end up as a frustrated rebel but in a Christian faith of his own choosing. Ever since Mr. Paul has been writing creatively about that faith.

His biography of Jesus is a creative book. He uses what sources there are and combines them with a vivid historical account of the period—the latter rarely to be found in popular form. For this background alone the book is to be commended to the general reader. The figure of Jesus of Nazareth is given an historical setting not to be found in the familiar yet hazy setting of the Gospels.

Mr. Paul can be described as a Liberal Anglican, one who would look upon a modernist as old-fashioned, not being related to the psychological-spiritual needs of the day, and not being able to interpret the Christian faith in a liberal manner in terms of those needs. He probably believes that miracle is a necessity, revelation a fact, and Christ mysticism the basis of a Christian faith. Elsewhere he has supported this point of view by philosophical argument, and a new philosophical work by him will shortly be reviewed in these columns.

His liberalism enables him to reject in the book under review the Virgin Birth, and the birth stories of Matthew and Luke. At the same time he holds passionately to a belief in the Resurrection. Indeed his writing in the concluding portion of this book, when dealing with this subject, moves to a high level of passion and conviction.

A Unitarian questions

Yet a Unitarian must ask (as apparently some of Mr. Paul's Catholic friends do) why dismiss the Virgin Birth, which is a miracle, and accept the Resurrection, which is also a miracle? There would appear to be no more difficulty in believing the story of the embryo infant, later to become John the Baptist, leaping in the womb of Elizabeth its mother when Mary appears after her interview with the angel, than the story of Jesus appearing literally as flesh and bone after his death in the upper room to the disciples, with all his wounds open and eating a piece of fish "before their eyes", or for that matter other of the Resurrection stories repeated by Mr. Paul not merely with acceptance but with passion. A Unitarian cannot suppose that the Resurrection stories are more historical, and make this the supposition of Mr. Paul's choice. There is nothing to be found in the wood history that can include as fact the particular story of Luke. The Unitarian has to look for other reasons.

The Resurrection has to be true for a traditional Christian because Jesus of Nazareth is the Son of God, or to be more exact the Second Person of the Trinity, that is, totally God. He must have risen from the dead to become immediately and visibly one with God. The Resurrection is a fact of faith and not one of history. In terms of the doctrine of the Trinity the Virgin Birth need not be a fact of faith. The Son of God need not have been born in that way. But most assuredly he must have risen from the dead—if as a man he died—if he is to be God. Without the Resurrection there is no doctrine of the Trinity; there can be without a belief in the Virgin Birth—and if today this seems to be a matter of little importance, presumably it is important for those who wish to believe that Jesus of Nazareth was literally the Son of God.

The difficulties

It is at such a point as this that difficulties bristle. They do so at this point in Mr. Paul's biography. He is of the opinion that without a belief in the Resurrection there would be no memory of Jesus at all. This is probably true. The late Dr. L. P. Jacks, an important Unitarian, thought so too. But the convolutions of this for traditional Christianity are painful. The revelation of God made in the life of Jesus of Nazareth could not have been known without the miracle of the Resurrection. This is to make the life dependent upon the miracle. Only through the miracle was the memory of that life preserved, in spite of the fact that the life was literally God, and according to traditional belief seen to be so by his followers. Miracle—for such the Resurrection must be—becomes more important than life, and this is hard doctrine to believe in the twentieth century.

It is the inescapable dilemma of traditional Christianity that belief in God must mean a belief in miracle, and in terms dictated by an intellectual environment of 2,000 years ago. All the memory and force of the ethical greatness of Jesus of Nazareth, and eventually all the possibility of the ethical greatness of the sons of men, with all their crying spiritual needs, are made to depend sooner or later upon this fact; and many of the sons of men, well acquainted with the Christian faith are, as an under-statement, troubled about it.

What are the standards?

The trouble is deepened when, as indicated by Mr. Paul's book, Christian tradition is unable to agree upon what miracle exactly is. To all Catholic Christians, and a good many Anglicans, the Virgin Birth is a miracle. For Mr. Paul and a good many like him it is not. For him the revelation of the Gospels slips up on this point. What are the standards which are to determine that they do not slip up elsewhere?

It is a matter of deep consequence for those who are attached to the Christian faith, as most Unitarians are. The spiritual penetration of such universal insights as the Passion, Crucifixion and Resurrection when lifted out of the intellectual order of 2,000 years ago are of timeless consequence. They are timeless when interpreted in the timeless situation of men, marching through history though not of this world, belonging to God yet divided from him by the nature of their destined life.

What is to some the shell of traditional Christianity is destroying these insights. That is one of the facts of today.

Mr. Paul is unlikely to agree. We have invited him, and he has accepted, to comment upon this article next week.

A LAYMAN'S DIARY

August 24. After my visit to a Roman Catholic service last Sunday, I felt I wanted to see the text of the Mass for myself, and to read some simple explanation of its significance. Passing a Catholic bookshop in the Strand today, I plucked up courage and went in; from a wealth of publications put out by the Catholic Truth Society I picked out *Missa Dialogata: Ordinary of the Mass* (9d.: Latin on one side of the page and English on the other), and *How to Follow the Mass*, by Canon F. E. Pritchard (6d.). Both are clearly printed and lucidly expressed. Opening the *Ordinary*, I was interested to read that "while all are urged to take their due part in the Mass, nobody is obliged to do so", which certainly tallies with the conduct of some of the congregation last Sunday. The instructions show how complex the rules are for those who wish to take a full part: for instance, we are told that a ruling of the "Sacred Congregation for Rites" (made in 1958) allows the faithful to take part in a Low Mass in one of four different ways, A, B, C and D, but "a more recent ruling . . . allows the Faithful to recite the *Gloria*, *Credo*, *Sanctus* and *Agnus Dei* (C), even if they only make the responses marked A and not those marked B."

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My impression of the "remoteness" of the priest during the service is confirmed, I see, by a note in Canon Pritchard's booklet; speaking of the "Canon of the Mass"—a particularly important long prayer—he says, "it is not necessary for the people to hear or follow it". Indeed, no one could accuse the Canon of going out of his way to proselytise. On the last page of his booklet he advises the reader, if there is anything which needs to be explained, to ask some instructed Catholic, "or better still, a priest. You need not fear," he goes on, "that he will make an effort to convert you on the spot. He is a busy man and has many interests more immediately pressing, though doubtless he will invoke the Holy Ghost on your behalf".

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August 25. The *Times Literary Supplement*, which recently mentioned "a unitarian minister", today reviews a biography of Savonarola by "a Unitarian", so it appears that we are Back in the Capital Letter Class at Printing House Square, for which I suppose we should be duly grateful. Unfortunately the book is said to be "ill-written and unreliable", and the reviewer gives chapter and verse—rather convincingly, I fear—for this assessment. I won't mention the author's name; anyway, it is unfamiliar to me, and I doubt whether he is associated with any church of ours in Britain.

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August 27 (Sunday). This morning I attended the parish church, which is not far from our own (we have evening services only, in August). An Anglican signwriter told me recently that incumbents were very particular about the way he spelt "Matins" on their notice-boards: apparently Mattins is High Church and Matins is Low Church (or perhaps it is the other way round). Today it was Mattins, and, if I may presumptuously say so, it was a most satisfying service. The chants and hymns were well sung by a full choir, the sermon was human and friendly without being patronising or superficial, and the church interior looked fresh and "cared for". Oh yes, and I saw a Girl Guide with so many badges on her right arm that she must have found it very difficult to stand up straight. I just wish that the large congregation could have sung a little more strongly; but that is not a denominational failing—the English so often seem rather sheepish about singing together (unless they're Methodists?). Could more, perhaps, be done in the schools—or in the home—to encourage children to sing with gusto and without inhibitions?

The unpretentious stencilled Parish Magazine (in a bright coloured cover) breathed life. About half of it was a most readable narrative by the Vicar of his previous month's work, in the form of a diary; a very effective way of conveying to the congregation what a busy and varied job their minister has to do. I think it would open the eyes of many of us lay folk to read a day-by-day account of our minister's activities, in the church calendar!

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Earlier this morning, at 9.45, I listened on sound radio to a "Christian Brethren Service" (BBC, Home). (I believe it was conducted by the community we usually call the Plymouth Brethren.) The hymns and prayers might have come from any "main stream" church—but not the sermon. Adam, we were told, was "legally and biologically the head of the human race", but because he disobeyed the one simple rule governing life in Eden his natural body became subject, through sin, to physical

death, "though in his case 900 years were to pass before his soul left his body". As a result of this event "we are all spiritually dead"; and the preacher recounted the story of the Roman patrician who ordered the death of his erring sons—"he was unquestionably right". God would only be appeased by the sacrifice of one perfect Being, and this had in fact occurred "on a skull-shaped hill outside Jerusalem". And so on. It was, on the face of it, an inhuman and terrifying address. But to what extent did the man really believe what he was saying?

In principle, I am all for minority denominations being given broadcasting time. But if Unitarians were offered a more generous ration of broadcast services, subject to the condition that the proportion of this morning's kind of broadcast were increased as well . . . I honestly think that it would be our duty to refuse the offer.

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At night in *About Religion* (ITV), Tom Driberg, M.P., who is a High Church Anglican, and Antony Bridge, who was once a professional artist and is now Rector of a central London Parish, had an adult and civilised talk, well illustrated, on "Man's Idea of God". They looked at many pictures and sculptures covering the period from the early Christian era to the present day, and did not hesitate to criticise instances which they felt to be decadent and inferior. One "Christ" by Titian was dismissed, not unfairly, as "a beatnik of the wettest type". A "Holy Family" by Rubens was described by Driberg as "simply a picture of a happy North European human family: not the family of an unwashed agitator in Palestine". A little shocking? Perhaps. But next time I am in the National Gallery I feel that I shall be able to look at the religious paintings with a keener and more educated eye.

WORSHIP IN POETRY

ST. MARK'S AND THE EDINBURGH FESTIVAL

By Bruce Findlow

TO be asked to write a report of St. Mark's Edinburgh Festival experiences is a pleasant thing because it is a report of happy and successful undertakings in which many people have had a part. For the third year we have tried to do something to involve our church in this great international occasion by relating our Sunday morning worship to the arts, and by making some cultural contribution of our own.

The theme for the three festival services suggested itself by about April, just when the festival programmes first appear. "Worship in Poetry" would be a good slogan-like title; what would be good poetry for worship? Tagore, of course. He's international and besides it is his year. Who else? Out of a long list of possibles came D. H. Lawrence (it's his year also) and, for the sake of beauty and catholicity, Gerard Manley Hopkins. Now, who will be the readers this year? We begin by writing to Lord Harewood asking for the addresses of the most important stars in the official programmes. His secretary sends us Margaret Rawlings' address and tells us that Anton Walbrook will not be appearing after all. We write to Miss Rawlings offering her any one of three opportunities and she readily volunteers for Hopkins if we can change the date to fit her plans. We change the day with great joy and one reader is fixed by June. We write to some other individuals and the English Stage Company but without success, and time is running out. So Mary Findlow is persuaded to read the Tagore (her poetry reading is already known to the members anyway) and through an Edinburgh friend we find Roy Guest, a folk singer and a poetry reading prize-winner, willing to do the D. H. Lawrence.

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In March at the Mill Street Domestic Mission in Liverpool we saw some splendid paintings by young people and quickly agreed with Keir Murren to exhibit sixty of these in the hall throughout the festival. In August the pictures arrive and are hung, the newsletter gives news of the services, a leaflet is printed and a small brightly coloured poster, and these are distributed in the tourist office, the box offices, libraries and wherever else this kind of material is being accepted. (In no case was ours refused.) Volunteers are called for to staff the art exhibition daily from 10 a.m. to 9 p.m. and the rota begins to fill up. There are posters to be done for this also, and the usual church advertising to be lodged. Not least, a service to be prepared incorporating nearly twenty passages from *Gitanjali* as well as hymns, prayers, and a short sermon. There are to be two oboe interludes among the poetry; in the end a twenty-page script is ready for reader and preacher and special orders of service for oboist and organist. We write to the newspapers about it and Friday and Saturday bring us a little publicity before the event, and the Monday papers also report that the thing was done. More than a hundred came to the first service—more visitors than members—and many stayed for the coffee served afterwards in the hall. On the second Sunday, for Margaret Rawlings and the poetry of Hopkins (another twenty-page script, much improved by a belated conference with this busy and charming visitor) 235 people came, overflowing from the pews into the unused gallery. On the third Sunday, for Roy Guest, D. H. Lawrence, and young Michael Marwick playing the 'cello, 200 came in rain and mist, people of all ages and faiths and from many parts of the world.

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Meanwhile the Art Exhibition has been open daily except Sunday and is still open as this is written. More than 1,300 people have walked through the church to the hall to see these pictures; through a church made bright with flowers, with wide open doors, and proud and friendly church members in unobtrusive attendance. The visitor's book has hundreds of signatures of visitors from numberless places. One is in Russian, some are Asian and African, some are Unitarians from other parts of Britain and from the States.

For these three weeks we have been the international centre of Unitarianism and we hope we have served the cause well. It is certain that considerably more than a thousand people have made their first acquaintance with a Unitarian church, most of them not belonging to this city. We have had a good Press including two pictures of the exhibition, a feature article on the second service in one evening paper before the event and a "review" of it in another evening paper afterwards. For two Sundays we have headed the list of festival events in the Edinburgh papers, three lines, and half an hour, ahead of High Mass in the Catholic Cathedral! It is not for this reporter to assess the value of the services as acts of worship but he is grateful to record that there have been many expressions of thanks and our sole unsolicited "review" of the second service said in part: "The congregation were constantly aware that this was an act of worship . . . . The service was moving and Miss Rawling's readings were beautiful . . . ."

It is a pleasant thing to report these things because it is a report of a co-operative enterprise in which many people helped by contributing their own particular talents and skills: not least those who, even now, "only stand and wait" among those sixty fine pictures in the hall.

MUSIC IN THE CHURCH

By Lawrence J. Ling

6. *VESPERS, RESPONSES and INTROITS*

AT the end of the service many churches appear to want to have a vesper or a dismissal hymn whether it is a morning or evening service. Frankly I always feel this to be entirely wrong and completely unnecessary. After the congregation have received the benediction—been committed to the care of God—why should they then spoil it by singing a verse or verses of some hymn. If a vesper is necessary, could not it be sung and then a benediction given? However, be that as it may, we are faced with three difficulties: (a) should it be announced (b) how should it be started and (c) how many verses. As regards the first and third probably custom of the church concerned dictates. Reverting to an earlier article on hymns I hope no announcement is made. If we must have vespers or

dismissal hymns (and I am not at all certain that they are either useful or necessary) then let them follow without a break. As regards (*b*) I feel the best way is for the organist to play a chord and then start straight into the verse. With a choir this shouldn't be difficult but without one, unless the same verse is used Sunday by Sunday, then we have that dreadful situation of music without sound for a few bars until the congregation realizes the tune being played. The only alternative is to have the same verse but with constant repetition, this surely defeats whatever purpose there is in the verse—it becomes just a matter of singing without thinking. One visiting Minister recently, preaching at Croydon, proudly stated in the course of his sermon that at his church the same verse of "Dear Lord and Father of mankind" was sung each week. I wondered as I heard this whether or not regular worshippers ever thought of those words as they sung them.

To Churches without choirs it is surely better to drop the dismissal hymn until such time as some suitable arrangement can be made.

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As regards responses, many Churches sing the Lord's prayer. Personally I have not yet found a musical setting of these words which is really suitable. Much the same difficulty applies as with chants—uneven words to fit to even music. I would prefer, if music is required, to intone the prayer on one note with an alternative free musical accompaniment. There are many examples of this type available if organists will look for them. Better still, say the Lord's prayer and then face no difficulties. Some Churches sing Amens to prayers but every organist has suffered innumerable difficulties here in trying to know exactly when the Minister has concluded the prayer unless complete agreement beforehand has been reached. The organ either cuts in too soon or there is a nasty gap and the Minister starts to say Amen himself. When Amens are sung they are often drawn out far too long. Let them be shortened to two beats on each syllable and not four beats on the letter "A". Many churches use a special form to conclude the benediction. This can be useful where there is a choir and there are many sets available. The organist should be capable of transposing them into the key of the last hymn. Occasionally Stainer's "Sevenfold Amen" makes a useful change and is not too difficult for any choir. With responses wherever they occur care should be taken to see that they do not drag and occasional practices should be taken with the choir for this purpose.

Introits are often sung and these make a very useful beginning to a service. As with anthems very careful preparation must be given but do select proper introits and not have a couple of verses from a hymn. There are many good books of introits available and the set used by the B.B.C. can now be obtained and good they are.

With our vespers, responses, amens and introits forming only a tiny part of our worship, we should remember that it is an offering to God and should be of the highest standard that we can achieve.

Next time I hope to deal with some general suggestions for organists.

CURE OR CONVERSION?

By E. W. Martin

NINE years ago a clinic for pastoral psychology was founded at St. Margaret's Vicarage, Leicester. For some time four clergy and a social worker met together once a week to help people suffering from emotional difficulties and neurotic illness. As some of the clergy moved away this team broke up; and work was carried on by Canon E. N. Drucker, who has written an account of it in *A Christian Therapy for a Neurotic World* (Allen and Unwin, 21s.).

He outlines in an introduction the types of people who have been assisted. A young professional man who had "no use for religion" was "led into a profound spiritual experience and active service within the Church"; and there was a policeman and his wife who "today go regularly to church, although before the treatment of the husband they never entertained the idea". In his work, Canon Drucker relies on dream analysis and has found that often there is re-enacted—"an individual's counterpart to Gethsemane, the Crucifixion, the Descent into Hell, and the glorious Resurrection and Ascension."

I think there can be no doubt at all that the gifted lay analyst has a place in our society. If he possesses great knowledge, much personal insight and a social imagination he may be able to minister to sick minds. Canon Drucker devotes a chapter to his technique; and it is clear that he relies not on one method alone, but on a combination of the analytical techniques developed by Freud, Jung and Adler. It may be true to imply, as this author does, that there is a "Christian approach" to the work of these great analysts. But in reading a book of this kind there is need to be aware of special pleading because its author is not free from certain tendencies which are not in tune with the best traditions of applied psychotherapy.

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One feels that there is too much criticism of our society, about the breakdown of home life and the "lost state of modern man". Every social researcher is aware of "problem families". They exist in every community. But this does not mean that there ought to be any general condemnation of society because it faces greater temptations and stresses than hitherto. There is reference also to what is termed "loss of meaning" in life: "The Teddy boy bitterly resents his loss of Being through not knowing the necessary framework of life; he feels detached, as an outsider, and as though he had been deprived of the most important thing in life, which is his meaning. The Christian therapist, when meeting the loss of meaning in those who come to him, has an opportunity to present a way of life which is the richest in meaning."

I have myself come into contact with many types of people suffering from nervous stress and neurotic ailments. Some of these have been convinced Christians. Their neurosis, in fact, arose out of their conscientiousness, their sense of commitment toward work and neighbour. The "Teddy boy" is simply a convenient target to shoot at. He may be violent and destructive, or merely a disturbed adolescent, but no one can suggest that his life lacks meaning without very careful analysis. One would not condemn all choir boys because one steals or is a homosexual.

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One of the questions I asked myself when reading this book was whether there could be a "Christian" therapy for an allegedly neurotic world? This does raise an important issue. If the analyst is a convinced Christian he may feel it to be his duty to guide and control sick minds. This is not the conscious intention here because Canon Drucker states that the analyst should take care not to "lord it over" the minds of others. But what is the end of such analysis? Is it directed toward cure or conversion? Is the sick soul a soul that does not respond to orthodoxy or to what the analyst looks upon as the most meaningful symbols?

Let it be said at once that Drucker does not overlook the difficulties and dangers; and he himself works hard: his day starts at 8.30 a.m. and he is rarely free until 10 p.m. One must not minimise the value of such an effort which is made single-handed. Training for this sort of work presents a real problem for any church. Canon Drucker claims that his clinic proves that the church can meet a need for healing: "The smallest imagination will see what this could mean to the Church were clinics multiplied and set up in our towns and cities."

Certainly in any age and any society there will be persons who seek consolation and cure. They may not be able to find this from the health and welfare services which exist. So naturally they will turn elsewhere for guidance. But the greatest care must be taken in respect of the ways in which this is offered.

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One passage in this book particularly troubled me: "These pages will have failed in their purpose if they are read as setting forth the work of someone who is very exceptional and endowed with special gifts which he is using within the framework of the Church. I hasten to affirm that I am no different from many hundreds of my fellow clergy who could, given the opportunity, do better work than I have done".

Possibly one should be grateful for modesty and humility in all circumstances. But is not this misplaced? Were Jung, Freud and Adler ordinary men, and are the brilliant psychiatrists of our day simply men who have been trained to use ordinary gifts? I do not think so. A lay analyst who feels able to undertake pastoral psychology should never do so without medical guidance. In addition to that he must have a long period of training as well as gifts of a personal and social kind. It is so easy to develop "blind spots", to be dogmatic and to become caught up in what is a kind of brain-washing for the sake of conversion.

Anxious people will catch at any straw as anxieties and tensions mount. If they read this book there will be pointers likely to be of use to them. Obviously, however, it is not possible to ignore the fact that Canon Drucker is a propagandist as well as an analyst. His evangelism is probably of far greater importance to him even than the psychotherapy to which much of his time is devoted.

For that reason the anxious reader should pause and consider that help can come through the public and accredited channels. He can see a psychiatrist after having visited his own doctor. Even if there is a waiting time, relief will come. The lay analyst could be of value if he wished only to analyse. I am sure that this author's intentions are of the highest. Yet I am persuaded also that conversion does not mean cure; and that preaching to a sick mind (even in a disguised way) can prove a highly dangerous activity. If neuroses were easily curable there would be no need for the specialists. But this problem of the over-taxed and bewildered personality is part of our modern dilemma, and must be treated with the utmost respect and care.

MARY KINGSLEY

By Hilda Whelan

MARY Kingsley, sister of Charles Kingsley, the writer, is remembered for her scientific discoveries in West Africa in the 'nineties. She was spoken of as the intrepid woman who fought her way through almost impenetrable tropical forests in the company of cannibals; but that is only part of her story.

Deciding to carry on her late father's research activities, she chose West Africa for her study of religion and law because it was at that time little influenced by outside sources and its beliefs and customs likely to be purely African.

To assist her in becoming accepted in very remote areas she went out as a trader winning the respect of other traders as well as the natives for her astute yet fair dealings.

Her discoveries were appreciated by scientists in many fields of research who wondered at the courage of a single woman traversing dangerous country with treacherous cannibals.

Mary Kingsley never found them treacherous. She saw much to admire in them—their strong sense of justice—their serious treatment of religion which was part of their everyday life and therefore not lending itself to compromise. She felt it could not be said of them, individually, that they were a cruel people—their cruelty had its roots in their religion. On this point she and Mary Slessor with whom she spent a few days in Okoyong, to the great delight of each, agreed.

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Mary Kingsley believed that African customs should be interfered with only when coming into conflict with elementary human justice, and the native was usually quick to recognise justice. It was shortsighted to expect him to act like a European. It was not even desirable. He had his own contribution to make to the human race. He was not an undeveloped European any more than a woman is an undeveloped man.

The white traders with whom Mary Kingsley associated also held this view and when the British Government imposed a heavy Hut Tax which the traders knew was contrary to native law, their advice to the Chambers of Commerce of Liverpool and Manchester was that the tax be withdrawn. They pointed out it was particularly unfair as the Colony would benefit more than the Protectorate from the tax and yet the Colony escaped the levy. This advice was ignored by the Colonial Office.

As foreseen the result was a widespread uprising against the whites. Missionaries were attacked, European natives also. Even native children who had gone to missionary schools did not escape. There were more than a thousand dead. Yet because the situation was not understood, little attention was paid to it even in the English Press. No one seemed to be bothering to try to explain the outburst of hate. Many people thought it was due to the missionaries fight against the slave trade, but Mary Kingsley disputed this, pointing out that a law prohibiting slavery had been in operation eighteen months and nothing more than resentment had resulted.

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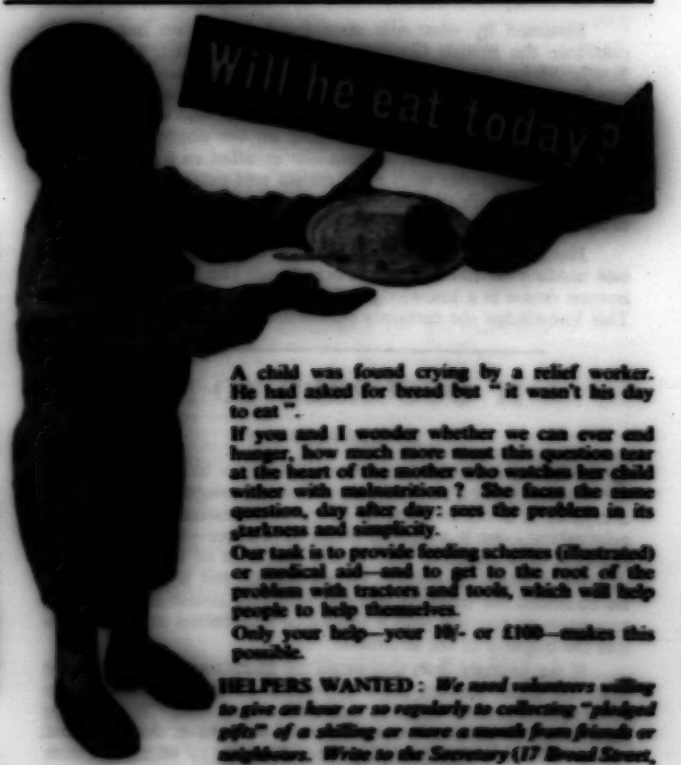
When no one else took the field, she wrote a letter to the "Spectator" protesting at the Tax and explaining that it was abhorrent to the principles of African law in that if an African paid a regular fee for a thing it became the property of the person to whom the money was paid. Therefore to the African the paying of a tax on his hut meant it would become government property. Taxes on trade he would accept—taxes on individual possessions—no.

On the whole she was left to dispute the issue alone; for some reason even the educated black people did not join in.



A child was found crying by a relief worker. He had asked for bread but "it wasn't his day to eat".

If you and I wonder whether we can ever end hunger, how much more must this question tear at the heart of the mother who watches her child wither with malnutrition? She faces the same question, day after day: sees the problem in its starkness and simplicity.

Our task is to provide feeding schemes (illustrated) or medical aid—and to get to the root of the problem with tractors and tools, which will help people to help themselves.

Only your help—your 10/- or £100—makes this possible.

HELPERS WANTED: *We need volunteers willing to give an hour or so regularly to collecting "pledged gifts" of a shilling or more a month from friends or neighbours. Write to the Secretary (17 Broad Street, Oxford) for explanatory leaflet.*

£1 *provides 2 children with a daily nourishing meal for a month.* **£5** *provides 140 children with a mug of soup each day for a week.*

Please send your gift direct to our Bankers:
Famine Relief, c/o Barclay's Bank Ltd., High Street, Oxford.

OXFORD COMMITTEE FOR
FAMINE RELIEF

Supporters include: Rev. L. Mackichan, Rev. R. L. Child, Rev. Leslie D. Weatherhead, Rev. H. R. Mosley, Prof. D. W. Hogan.

Yet her voice was heeded. She was asked to explain the African law of property in the "Morning Post" and to speak on the subject.

The Colonial Secretary wrote to her unofficially asking for an alternative suggestion. A Mr. Kemp, a Wesleyan Missionary helped her. She was amazed to realise that what had started as simply a piece of scientific research had become a crusade which she had no desire to lead.

Sir David Chalmers was sent out to investigate the position and even when his report confirmed Mary Kingsley's, delay after delay followed in Parliament. In fact his report was withheld from the Blue Book, yet the answer to his criticisms made its appearance.

She was bitterly disappointed with the outcome of her strivings which had robbed her of strength. She had given herself no rest, writing and speaking at meetings all over the country. Yet, although she never realised it, many of the proposals put forward by Mr. Kemp and herself eventually were adopted. Changes in administration slowly took place. Native institutions were administered by native rulers under a limited degree of white direction. As for the Hut Tax, although not withdrawn from the Protectorate it was levied in the Colony also. In communities accustomed to purely African ideas no direct tax was applied for more than twenty years. It was not even imposed in prosperous areas. In a few places where compulsion was tried small revolts followed.

★

Haunted by what she considered failure on her part to convince the British Government of being unjust, she left for South Africa where the Boer War was raging. Her nursing experiences gained at home looking after her ailing parents, were of immediate value. On hearing that she was willing to go anywhere she was asked to take on the unpopular task of nursing wounded Boers. Again she excelled in a hard sphere. She became popular with both nurses and patients, but not for long was her unfailing courage to give strength to others. She caught typhus and died.

Her summing up of life is perhaps interesting, coming from one holding no fixed religious beliefs. "The final object of all human desire is a knowledge of the nature of God" she wrote. This knowledge she certainly pursued.

IT OCCURRED TO ME

By Muriel Hilton

ERNEST RAYMOND'S "From Literature to Life" is a book which I often re-read. In one of the chapters he says that a cry, be it a cry of pity, or a cry of amusement, or a cry of admiration,—be it a sigh, a laugh or a cheer—is the expressed reaction of a sensitive soul to the spectacle of life before him. A sigh, a laugh, a cheer. Or we might put it this way:—to be balanced we have to feel the sad, still music of humanity, recognise its striving with a feeling of admiration and somehow feel the humour of the situation.

If we journey into the world of literature we soon realise that the great masters have expressed all three. Shakespeare comes most readily to mind; also Charles Lamb. It would be interesting to discuss modern writers who have this balanced view. Who are they? A few writers spring to mind, but only a few. Man, judging from many novelists today, is a very poor creature, and though the Victorian novel was apt to sentimentalise him, there is a feeling today that man is pathetic, an object for humour, but there is little that is noble, little to admire. This is certainly not the balanced view. Our personal experience fortunately restores our faith in human beings, for we all have friends who have this three-fold capacity for feeling the tragic, the valour in life and also seeing the comedy in our situation.

Whatever we feel about the nature of life itself, however we are baffled by its manifold mysteries, we can all strive to attain the balanced view. And with those who believe that religion is a way of life, it is good service to our religion that we grow in compassion, in admiration, and if we can find the laughter too then we shall have attained in some measure the wholeness which is the most precious contribution to life itself.

THE UNITARIAN MINISTER WHO FOUNDED A CO-OP.

By R. D. Woodall

ONE hundred years ago the rural district of Park Lane near Wigan was revolutionised by the sinking of a coal pit by Messrs. Mercer and Evans. Although no one realised it at the time, this was really the beginning of the present Park Lane Co-operative Society.

Twelve years later the colliery of Mercer and Evans became a limited liability company under the title of the Garswood Coal and Iron Co. This brought to the area as general manager Christopher Fisher Clark. Politically a Conservative and by religion an Anglican. Christopher Fisher Clark soon became a friend of the Rev. George Fox, minister of Park Lane Unitarian Church, situated between Ashton and Wigan. Both men, regardless of their political and religious ideas, wanted to do the best for the people living locally.

The result was the Park Lane Co-operative Society. In 1876 Mr. Clark asked the Rev. George Fox to be present at a meeting of a number of officials of the Garswood Coal and Iron Co. This was held in one of the Company's offices and had as its aim the starting of a local Co-operative Society. George Fox became the treasurer and with Mr. C. F. Clark bought the stock-in-trade for furnishing the store, which was opened on March 23rd, 1877. One of the Unitarian minister's congregation served as the new Society's Secretary and within a few years not only were good dividends being paid but the Society was running a central store, two branch stores and building a row of cottages. By 1896 the Park Lane Society was paying the almost unbelievable dividend of 3/- in the £. When the Rev. George Fox retired from the ministry of his chapel in 1890, the Co-operative Society which he had helped to start, gave him a special tea, an illuminated address and a purse containing 20 sovereigns.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Mrs. "Basher" Brown

Sir: May I say a word of welcome to "A Head Teacher" for his vivid sketch of an incident in his school? What a lot of time we waste in discussing abstractions like "education", "specialisation", "free expression" and so on when we could clarify our ideas much more quickly by talking about Mrs. Brown, Tommy and the Head! Let us hope that we shall have more "teacher's-eye views" of child activity (there I go, generalising already) and perhaps some "parent's-eye views" and even "Tommy's-eye views" as well.

I am assuming that the episode did happen, and happened quite recently. I hope so. I shouldn't like to feel that, by now, Tommy had left school and that "Head Teacher" had written him off as a failure. Because my own reaction to the story was to feel a lot of sympathy for Tommy, exasperating boy though he is (or was). At school he finds himself part of a triangular tug-of-war between the staff, his mother and himself; at home, no doubt, the tug-of-war is between his mother, himself, and his step-father who "isn't really his father" and "don't take no interest in him". Poor Tommy: no wonder he puts on the Teddy boy clothes of revolt, if he spends his time being either "hit hard" or "quietly deflated".

If "Head Teacher" was casting a fly and I have risen to it, I am glad. In any case, could I ask him whether he has ever thought of sitting round a table with Tommy's mother and stepfather—and perhaps with Tommy, too—to see whether Tommy's home life might have something to do with his failure at the grammar school and his behaviour now? If he hasn't, is it too late?

London, N12 Yours, Alastair Ross

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 17, 1961

ABERDEEN, Unitarian Church, Shore Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Cobham Davies
ADDINGTON, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11, Miss K. Tootell, 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. A. P. Coates
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Andrew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. John McLachlan
BIDDLES GREEN, Old Meeting House, 11, Rev. E. D. Davies
BILLINGHURST, Free Church, High Street, 11, Mr. G. E. Prescott
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (September 24) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. L. A. Garrard
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 11, Mr. L. Procter, 6.30, Cllr. Mrs. F. M. Procter
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvill Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Wednesday, 3, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Hewby Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIGHOUSE, Unitarian Chapel, 11, Vacancy
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 3, Family Service
BRISTOL, Oakfield Road, 11, Rev. A. H. Bullas, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Chapel, Emmanuel Road, 11 and 6, Dr. Jeremy Goring
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. Arthur Peacock
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. E. G. Whittall
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. F. A. Fitzpatrick
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHIPPENHAM CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twyon
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. Morgan
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CRICKLEWOOD, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. Kerrell
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mrs. M. Gregory
DITCHLING, Old Meeting House, 10.45, Rev. John Kelly
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fordow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip Whitehead
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. Scott L. Johnston
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kinsman
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Kenneth Wright
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. Douglas Webster
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Mr. J. D. Marwick
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Mayer-Kluge
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. Allen Kirby
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. Joan M. Quick
GORNALWOOD, Meadview Chapel (Farnworth), 6.30, Rev. G. Marie Brabin
GUILDFORD, Ward Street Church, 11, Rev. T. L. Jones
HALE CHAPEL, Hale Barns, 10.45, Rev. Glyn J. Price, 6.30, Supply
HALIFAX, Northgate End, 6.30, Rev. F. W. Bass
HARTLEPOOL, Free Christian Church, South Terrace, 11 and 6.30, Mr. L. Stamford
HEYCLEUGH, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Str. M. L. Jacob, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. F. W. Bass
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 6.30, Mrs. J. Ingham
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. Frankelyn Johnson
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Garland
LEICESTER, Newarkgate Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Knowell
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. A. Piper
LIVERPOOL, Beetle Free Church, 11, Miss J. Dee
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murdin
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. Eric Phillips
LIVERPOOL, Hamilton Road, Egremont, 3, Sunday School, 6.30, Mr. G. Gibbins
LIVERPOOL, Hope Street, 6.30, Rev. Eric Phillips
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Basil Sharp
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Lloyd
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. J. R. Walker
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Shaw
LONDON, Finsbury Park, Upper Lane, 11, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. Maurice C. Barrie
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Goddard
LONDON, Hampstead, Rosslyn Hill, 11, Dr. Mortimer Rowe
LONDON, Hanwell, Uxbridge Road, 11, Rev. Robert Tuttle, 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30 Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Miss L. M. Hopwood
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. T. L. Jones
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lloyd
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Robert Tuttle
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. R. H. Barnes
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Andrew Pinnock (also 6.30 1st Sunday in the month)
LONDON, Wight Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6 Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. E. Goddard
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Dearin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. Peter Jones
MANSFIELD, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MALVERN, Friends' Meeting House, Orchard Road, 3 (third Sunday of each month) Rev. Edgar Hill
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. W. Hill Watkins
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Burden
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Leonard Smith
MANCHESTER, Rawdon Street, Moston, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willenhall Road, Cheetham-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheppatt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MIDDLEWOOD, Free Christian Church, 6.30, Rev. Lawrence Hallworth
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church (next service September 14)
NEWPORT, Isle of Wight, High Street, 6.30, Mr. Derek Stirman
NORTHAMPTON, Kettering Road, 11, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Belsh
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Mr. Arthur Schofield
OXFORD, Manchester College Chapel, 11.30 (next service October 1)
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Rev. J. McClelland
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Braithwaite
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dennis
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sylvester
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RENDHAM, Hants, The Meeting House, 11, Supply
RENFREW CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30, 2.30 and 6, Rev. Frank Walker
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. James Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Rev. P. Baker Morris
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. J. Woodhouse, 6.30, Mr. W. E. Brooks
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. Gordon L. Stuart
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. John Church
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Miss L. M. Hopwood
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. Chandler
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Smethem
SWANSEA, Pleasant Free Christian Meeting House, 11, Rev. L. Baker Short
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Station Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. John Kelly
TORRINGTON, Unitarian Church, 10.45 and 6, Mr. J. C. Turner
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. Sidney Spencer
WALLSEY, Memorial Church, Manor Road, 11, Mr. L. Evans, 6.30, Rev. F. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School (Services, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Rev. Stanley R. Butler, Syal, 6.40, Rev. Stanley R. Butler
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2, Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Prestwood-Pike, 132 Duke Street, Scarborough, West Australia
SYDNEY, Community Church, Austin Road, Seaford (Via) 1, S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply, Home Telephone LA 5125
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Lawrence Moore
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. James H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, Mr. M. J. White
WELLINGTON, Services suspended—Enquiries—Mrs. Wayte, Tel. 48-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

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Unitarian Holiday Fellowship, 1961

Seeing Europe in the company of fellow Unitarians, especially when the party is blessed with some jolly company, is a spiritual and physical adventure. Such was the experience of the Unitarians who, again this summer, went abroad under the leadership of the Rev. and Mrs. G. W. Parkinson.

Norway captured the imagination of the June party when, under the guidance of Mrs. Parkinson, they explored Bergen, spent five nights at Ulvik set amidst the strange wild beauty of the Hardanger-fjord, one night on the shores of the peaceful and fascinating Sognefjord and six nights at Leon on the Nordfjord which strikes into the heart of Western Norway.

Mr. and Mrs. Parkinson led their respective parties to Switzerland in August—after travelling together to Basle they divided and one group went to Davos and the other journeyed to Brunnen and then ascended by funicular railway to Axenstein and found, at an altitude of 2,400 feet, a view unique in its grandeur. Tours to Engelberg, Lucerne, Lugano and the Rhone Glacier provided the party with vivid glimpses of the wonder, variety and beauty of Switzerland.

Mr. Parkinson's party had a rather more exhilarating time 5,300 feet up in the alpine town of Davos which, with its thirty sanatoria, is a world health centre. Variety was certainly the keynote of the excursions which covered six countries—Austria, Germany, Italy, France, Switzerland and Liechtenstein—and began with an ascent by coach, negotiating forty-eight hairpin bends (all numbered), up to the Stelvio Pass (9,300 feet) where the skiers were busy and there was a breath-taking view of the great glaciers; a very enjoyable contrast was provided by a descent to Lake Como, a sail and a siesta in the warmth of the Italian sun.

Undoubtedly, the highlight of the tour for most members of the party was attendance at the I.A.R.F. Congress, meeting old friends, making contact with kindred spirits from both Europe and America and listening to speeches expressing their aspirations, hopes and fears, and throwing much light on the reasons for our divided world. For some members of the party one of the most moving and inspiring experiences at the Congress was at an unofficial session—listening, one evening, to the attractive but unassuming Mrs. Juliet Hollister of New England tell, in a deeply sincere and enthusiastic talk, of "the birth of a noble and beautiful idea" and of the amazing story of her pilgrimage around the world during which she met rulers and peoples of all nations and faiths and enlisted world-wide support for the realisation of her dream, a "Temple of Understanding" (a "Spiritual United Nations") to be built in Washington D.C.

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THE INQUIRER

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Subscription Rates: £1 6s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7334 Editorial: EUS 2912

THE LONDON DISTRICT AND SOUTH EASTERN PROVINCIAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES
(INCORPORATED)

AUTUMNAL MEETING

Saturday, 23rd September
at Essex Church, W.8

3 p.m. Address by the Rev. R. B. Gibbs, Director of Unitarian Extension of the Unitarian-Universalist Association of America.
Discussion.
Chair: The President, Mrs. Amy Long.

4.30 p.m. Tea.

While the Congress was in session a very hot sun shone from a cloudless sky but the following week Davos seemed desolate of people, the clouds began to gather, the temperature shot down and ultimately the snow fell. Indeed, is it not equally true that if the I.A.R.F. and Liberal Religion in its many different settings, ceased to exist, our world would be even more dark and cold and desolate than it is?

Miss Marie Hermann

News has just been received from Cape Town of the death of Miss Marie Hermann, on 3rd July, after a long illness.

Miss Hermann joined the Cape Town church in 1895, was the founder and first President of the Cape Town branch of the Women's League. Whilst in London she acted as voluntary warden for League Hostel when first opened.

Her many friends will hold her service in grateful memory. M.F.

Albert Lees

Tamworth Unitarian Chapel lost a faithful member on August 16, by the death of Albert Lees, aged 79, for he had been connected with the Chapel throughout his life.

In 1930 Mr. Lees was involved in a motor accident which deprived him of a leg, and caused him to give up his work of Deputy in a local colliery. For many years before his death, he had been confined to the house, but he never lost interest in the Unitarian cause.

The funeral service was conducted in the Chapel on August 21 by the Rev. Joyce Hackhurst, and a large congregation attended.

Printed by SOUTH SIDE REPRODUCERS, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, Sept. 16, 1961